1: Kelly E-5 (1930) 1934 Northern Pa
Surprise Valley

183 A few random notes on virtues follow:

A good boy would get himself a blanket of wildcat skin. He would get water and wood and help his mother cook.

My daughters were good girls; they never scolded.

A good woman did not sneak around at night.

562 In the old days a woman walked a short distance behind her
593 husband. She did not walk with another man, otherwise her husband would be jealous. Horses were owned by the man. He and his wife both rode, but if they had children, the woman and children rode and the man walked.

576 Visitors might enter without knocking or salutation. They were
574 assigned no special place or seat of honor but were always offered food. A somewhat less friendly reception was pictured by one informant:

When a stranger comes, make him get out. If he is good looking and has good clothes, give him food, but don't let him come inside; he might steal.

264 Formerly the Paiute ate twice a day, morning and evening; although Mettie Petty remarked that they "ate any time, four or five times a day if they had the chance." Men and women ate together, seated about the fire.

513 A person took care to sleep with his feet to the fire. If his head were toward the fire his front hair would turn white.

CHIEFTAINSHIP

622 Political organization was at a minimum with the band as the only
619 recognized political unit. There does seem to have been a definite feeling for band membership. Each band had a chief (mu'pavi'[1]) of sorts, a man of influence who "told his people what to do and where to hunt"; who entertained visitors at camp; who interviewed a thief and directed him to return stolen property. Tom Anderson reported four Paiute chiefs in the old days, one to the northeast, one to the east, one to the southeast, and one to the south—obvious systematizing.

622 Ochiho was chief of the Gidü'tikad[a] at the time of the white advent
173 and until his death some years ago. Daisy, Nannie, and Joshua thought that there had been no chief before him. Joshua went on to say that "there was no chief in the old days; they had only the boss for hunting." Piudy alone was able to name Ochiho's predecessor. His name was Sa'[r]ka'ma'd, and he was Ochiho's elder brother. According to Piudy, he was chief "long before the white people came." Beatty informants were equally vague as to chieftainship,

1: Kelly E-5 (1930) 1934 Northern Paiute
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and none could recall the name of the leader prior to Chocktoot, who lived at the time of the white influx and during early reservation days. 622 173

The chiefly office was loosely inherited, but if a person were thought not capable, someone from another family was chosen by general consent. As one informant put it, "Dick Ochiho is Ochiho's son, but he isn't chief; he wasn't just the man for the place." None of a number of informants could formulate his ideas as to the essential qualities for chieftainship. 622

TORTS

If a person's goods were stolen he accosted the thief, asking him to return the articles. Sometimes a fight would ensue; sometimes the goods were returned promptly or a buckskin or the like given as indemnity. The chief sometimes directed the offender to restore a person's property. 685

There was no distinction in penalty between accidental and deliberate homicide. 682 627

If someone killed a person, the families would fight all the time. Perhaps the deceased's family would wait, and the murderer would think they had forgotten. They did not have to kill the murderer himself but tried to kill the best one in his family, the best hunter or the best woman. Then they were satisfied.

And again:

In the old days when a man was killed, his family might wait a year. Then his brother would try to kill the murderer. They did not have meetings over it as now. The murderer's family would say, "Why did you kill him? You had better settle it; give a skin blanket, a gun, a horse—the best you have. Then you will live a little longer."

A murder was not always avenged. One committed by an Achomawi, for example, was unavenged, probably through expedience rather than sentiment. [628]

When an Achomawi killed a Paiute, we felt sorry, but did not kill back. The chief told us, "Don't get angry and kill someone. You only make it worse."

: Kelly E-5 (1930) 1934 Northern Paiute
Surprise Valley

APPENDIX

There are here appended two verbatim testimonies which resulted from the desire of informants to place on record the events attending their dispossession by the whites, the one topic upon which unsolicited information was volunteered.

1. TESTIMONY (P:NH)

I want to tell how the whites came here. The whites took a man named Wiwu from this side of Malheur and asked him, "How about this man Ochiho (Gidü'tikadü chief)?" He said, "Don't kill Ochiho, just capture him." These whites were coming here with lots of soldiers. They made ten Indians come too.

Johnny Cook (General Crook?), a white man with no right arm, was head of the soldiers. Another man was called Johnny Howard. They came from the north but not into this valley. They caught Ochiho gathering roots at Atkukwi'b, a mountain across from Plush.

The soldiers told him, "Let's have no more war. Let's both drink this water from the springs and rivers. You people, don't steal anything belonging to the whites. Put your bows and arrows under your blankets, and I'll put away my gun." He said more, "You have nice land here. You steal the white people's things. That's why they sent me here to capture you. Both of us (whites and Indians) will use this timber for fires; both can let our horses eat the grass. We'll be friends and eat together."

After this the white people came. They made a fence and pushed these Indians out. That's all.

Ochiho always wore a leather bag the soldiers made for his papers. They wanted these Indians to go to the Klamath reservation. Finally Ochiho said, "My father and my mother died here. I want to stay." They asked, "Where are your children going to school?" He said, "I don't want my children to go away. I want them to go to school here." That's how they had the school here after the soldiers left.

Some white inspector came from the south and talked to Ochiho, saying he had come from Washington to see if the Indians were behaving well. Old Ochiho said, "You talk to me like that! I think you come from down the valley, not from Washington," and he slammed that leather bag down. After Ochiho died, Dick Ochiho and his wife destroyed the papers in that bag.

2. TESTIMONY (SW:DC)

It is seventy years since I realize what is good for me. Beyond that I don't know. I am about eighty-one years old; I was a full grown man at the time of the Modoc war.

Beyond my age there wasn't a white man in this country. There might have been some in the east, but not here.

The Indians rested the seventh day like white people. Then they had a dance or worship. They danced around a big pole[209] . . . . after which they

[209] Here follows the account of the shaman who foretold the coming of the whites, p. 189.

1: Kelly E-5 (1930) 1934 Northern Paiute
Surprise Valley

●173 made the doctor tell what they had done that was wrong, and then they would thrash them. That's the way they did long ago.

In those days the Indians traveled all year around. They were never starving; they had a bow and arrow. The women gathered roots and seeds, put them in sacks of sagebrush and deer hide, and buried them in the ground for winter use.

The Paiute made moccasins of badger skin, coon skin too. Other Indians had a harder time. An old Modoc told what a hard time they had. In winter the women got frozen legs, but they didn't mind. Wealthy women stuffed their moccasins with sagebrush bark. That's what we did.

These Paiute were living by Summer lake and Silver lake when the white people came. They began gathering the Paiute in order to make a treaty. The Paiute have been here on the (Klamath) reservation ever since. When they brought them here, the government told the headman, Chocktoot, to keep his people on this reservation. "If you keep your promise, some day I'll give you a saw-mill and a flour-mill and a blacksmith shop." So this old man agreed. The government told him to get all his people to come here. They told Ochiho to come too, but he stayed only a little while. Then he went back to his own country. The government said, "You invite all the Paiute to come here. Then I'll let you go to your own country near Paisley and Summer lake." But Chocktoot had agreed to stay right here and he did it. The people from Burns had six chiefs among them. They told them they were too many, so they had better stay where they were.

Since Chocktoot made this agreement, the troubles quieted down and we live peaceably now. I know all this agreement. I know it to be a fact. I feel like Chocktoot himself.

Transmitted April 30, 1931.

2: Lowie E-5 (no date) 1924 NR13 Northern Paiute NR13

648 tain any friendly relations with them. Their principal enemies were the Pitt River Indians, who used to live about Stillwater, but were driven out to California by the Paviotso. There is a tradition of the Paviotso [173] killing the Pitt River near Honey Lake. Sometimes they would come, [721] however, to attack the Paviotso. Horses and guns were first obtained by the Paviotso from the 'Forty-niners emigrating to California.

000 The Ignacio Ute gave the following as the names of their old bands:—

1. Mōwátsi; about Cimarron, Colorado.
2. Kapūta+u; the people near the present Ignacio Agency.
3. Wímnuṭci; the Navajo Springs Indians.
4. Paiyútsi; the "Paiute" near Navajo Springs, but on the Utah side.
5. Tōwátsi Paiyútsi; genuine Paiute in Nevada.
6. Yapárka+u; Wild-carrot Eaters, the Uintah Ute.
7. Mōwátawiwàdziu; Ouray Ute.
8. Tāvi-wàdziu; those formerly west of Denver.
9. Pagūwadziu; west of the Uintah.

Of these the Mōwátsi correspond to the Moache of the *Handbook*; the Kapūta+u to the Capote; the Wímnuṭci to the Wiminuche, the Yapárka+u to the Yampa; the Tāvíwàdziu presumably to the Tabeguache. The inclusion of the Paiute is intelligible on linguistic grounds.

The Ute were a warlike people and fought various neighboring tribes, including the Navajo, Kiowa, Arapaho, Comanche and Shoshoni.[1]

The Wind River Shoshoni spoke of having once been together with the Comanche. They also traveled and intermarried with the Bannock. When my informant was a small boy his people were in the Fort Bridger country and then the Shoshoni split up into the Idaho and Wyoming branches. (Of course Shoshoni groups had been in Idaho long before this, as proved by Lewis and Clark's narrative.) The fact that Washakie is regarded as half Flathead indicates that the Wind River no less than the Lemhi came into contact with Salish tribes. The Arapaho were considered the principal enemies; in lesser degree the Crow, Dakota, Cheyenne, Gros Ventre. The French (Yúhundaibo) were the first whites encountered; the Shoshoni obtained a few colts from them in exchange for buffalo hides and also got flintlocks from them. The Spaniards (Tóyaraibo) came later when the Shoshoni already had possession of firearms. The subdivisions of the Shoshoni have been given in a previous publication.[2]

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[1] Cf. Stansbury, 232; Kroeber, (a), 9; Reed, 83 et passim.
[2] Lowie, 206.

NR13 Northern Paiute NR13
Washo NT20

N 624 535 captains at Pyramid Lake. Even in the old days, men became dance captain merely by taking an interest in occurrence of dances.

2158. TÜ: Band chief acted as captain of mudhen drive.

N [527] 2159. K + (Lowie, 306): "The Pyramid Lake Paviotso celebrated the kuyu´i¹-nö°ga (kuyui dance), for which there was also a special master of ceremonies."

N [527] 2160. Wa: Hunt-chief had considerable authority, and conducted harvest dance just before piñon-nut gathering (Curtis, 95).

W [522] 2162. Wa: + (see note 2142; Curtis, 95).

PROPERTY

N 621 423 2165. Ts: Indians claimed piñon-nut areas and other places because their parents went there. It was not private ownership. It is like saying "my home town," or "my favorite fishing stream" (ND). K1, K2: All bands claimed certain areas, streams, mountains, valleys, and so on; still any Paiute could get food any place without fear of payment or trouble if he would ask permission. Even "Digger, Washo, and Shoshone would come to Pyramid Lake for kuyui fish." Wa: - (Smith, notes).

W [226]

2166, 2166a. K2: The piñon-nut area was owned by the band, yet it was subdivided among the individuals who claimed certain spots; notwithstanding this, everyone got piñon nuts where he wanted without payment or permission, unless "owner" was on the spot.

N [425] 2166a. Pa: DV said his father paid a horse for a certain piñon-nut range.

2168. TÜ: The Tövusi protected their piñon nuts and intruders' baskets were broken when they were chased away. Each family had several "claims" which could be used if crop failed in one place. These "claims" inherited from both parents.

N [776 782] 2173b. At: The hot spring was paid with bone beads and other things, which were thrown into it whenever one took a bath in it.

WARFARE

N 721 W [72] 2174. Ts: Individual encounters between Washo and Paiute resulted in some deaths; no war. Only real war was between Paiute and Sai (Pit River Indians). K1: The last war, with the Pit River Indians, was fought near Suttcliff, on W edge of Pyramid Lake. K2: Discoverers of eagle aeries owned them and had exclusive right to them. Trespass might result in fight.

N [423] Aeries descended from father to son. Kü: The only Paiute war was against the Sai, the original owners of Humboldt River and Humboldt Sink. At that time Paiute all lived at Stillwater. As a result of the Sai's killing several Paiute who came to Humboldt Lake to hunt, the Paiute

N 721 173

[7.440(8)]

N 721 raided them and drove them out of the country (GW). To: Paiute killed Sai in Lovelock Cave (LP). LP said his grandmother was Sai. BS and MW agreed that LP had Sai blood in him which accounted for his meanness. To: The Tövusi joined Toe when they chased Sai from Humboldt Valley. This explains why so many arrow and spear points have been found around the now dry lake. Pa: The war against Sai is only one about which DW knew. "The Sai were from around Klamath River and raided Paiute, who finally struck back so hard that the Sai never recovered. All Paiute bands aided in battle. This happened three generations ago." Wa: Only one war between Washo and "Digger" was remembered by LR. One person was killed. Washo and Paiute did not fight. The Paiute was a big tribe, but they did not like to fight. The Washo was a small tribe of good fighters. Neither wanted to start anything." At: The real Sai lived in Oregon and they were the ones killed near Lovelock. The Pit River Indians (igigawe) only called Sai because it came to signify anyone bad or warlike. The Atsa joined Kuyui in war against Pit River Indians (PS). Sa: The Indians in American army really won the World War. The Indians showed generals how it could be done. They formed a circle around German trenches (JM). Tg: The Pendleton Indians are the real Sai. The Tagö had trouble in old days with Araitsi (Warm Springs, Oregon), Sai, and Shoshone. Ki: Charlie Washo's father went to Pyramid Lake to fight against Pit River Indians. He got scared, however, and ran away (JB). AE: Two wars with Paiute are recounted by Pit River Indians. One was generations ago, the other was in historic time and occurred in Achomawi territory.

2177. Ts: In the last great war with the Pit River Indians, ND's grandfather went around and killed all the girls who had been taken captive to prevent their escape and to prevent trouble at home. There were many people killed, "maybe 4000."

BIRTH CUSTOMS

N 778 852 753 2178. Ts: Mole flesh was dried, powdered, mixed with ocher and replaced in the moleskin, the whole to be used as a sex and gambling charm. It is dangerous to possess such a charm because it might enter one's body through a sore or something and kill owner. It causes sickness like blood poisoning. To: A mole charm is dangerous medicine. One made an Indian boy sick a little while ago, and he would have died if the Indian doctor had not treated him. The boy was painted and father was forced to throw away his mole charm. Wd: Denied by SC and said by BJ to be very dangerous.

N 844 [115] 2179. K2: DM had never been a father and denied any knowledge about childbirth customs.

2181, 2207. K1: During 22-day confinement 5 baths are taken. First bath 5 days after

13:Loud U-5 (1914) 1929 NR13 Northern Paiute NR13

773 is now a cave with trees in the opening. They are the obstruction that Wolf put up to keep Coyote in (no. 4, pl. 68).

After pretending to be dead for a while, Coyote got up and chased the people. In their haste to escape the people took Wolf's head and [103] threw it over the Pine Nut mountain. It landed on the plains north of Carson sink, a distance of 20 miles or more, and now is a rock about 200 feet high called mosi'i (no. 6, pl. 68). Coyote chased the people out of the country, brought back his brother Wolf's head, put it back upon the body and brought him to life again.

[103] Somewhere in the vicinity of the cave called Wolf's house is a
[823] natural bridge of rock over a canyon. This is known as Coyote bridge (no. 7, pl. 68). On that same mountain is a rock known as isa-kwe'a,
[133] Wolf penis. There is a second isa-kwe'a, described as the highest mountain in the chain west of Pyramid lake and visible from Reno, 30 miles away. It is undoubtedly Tule peak, 8700 feet in elevation.

The Ancient People

173 The Northern Paiute have accounts of an extinct people living in
829 various localities in Nevada which recall the beliefs in northwestern California regarding an ancient now extinct race of supernatural beings. However, there seems to be the difference that the former people of Nevada were ordinary human beings living an entirely rational human life. It is barely possible that further inquiry might bring out supernatural traits, but of all the numerous references made to them, there are no characteristics mentioned but what might well be possessed by some tribe hostile to the Northern Paiute. All mention [114] of them partakes of the nature of historical tradition, yet the author is not prepared to accept the accounts as real traditions. They should be regarded as an attempt by the Northern Paiute to explain the archaeological remains of a cultural period preceding their own.

Characteristics of this ancient people are that they made some of their implements differently from the Northern Paiute and of different stone materials. They had spears and no arrows, while the Northern [411] Paiute had arrows but no spears. They were mean, contemptible, foolish, degraded cannibals, had red hair which they were excessively fond of decorating with bone ornaments, and yet were so poor that they dressed in robes made of the skin and feathers of the mud hen. In a collection of specimens from Nevada every object which is unfamiliar to a Northern Paiute is attributed to them.

13:Loud U-5 (1914) 1929 NR13 Northern Paiute NR13

In the mind of the Northern Paiute they are often associated with the Pit River Indians among whom a remnant are even supposed to exist today. The Pit River Indians are called by the Paiute sai'i, which is also the name of the ancient people, but the possible reason for this is that both peoples are held in contempt.

Of the ancient sai'i there were two bands. The first band, which is conceived, like any band or "family" of Northern Paiute, to consist of only a few hundred individuals, lived at Humboldt lake until exterminated by the Northern Paiute. The second band lived on Pyramid lake and at a later date were driven toward Pit river. The story is that the Northern Paiute used to capture these people, cut off the fingers, penis, and ears, and tie these to the blankets of the girls, or throw them into the midst of a group of girls playing games, to tease them. After the ancient sai'i were driven out of Nevada, the Northern Paiute and Washo fought together against the Pit River Indians.

An incident illustrates how the ancient people are associated in the minds of the Northern Paiute with the Pit River Indians. One day while the writer was at Toy packing stone specimens, some Indians passed in a wagon. Although the specimens were typical Paiute implements the Indians disclaimed all knowledge of them, saying that they must have been made by the Pit River Indians

NOTES ON GEOGRAPHY

Besides the places described in the myths, Natches mentioned a few other points of interest. The figures refer to locations on the map, plate 68.

10.—Near the Pyramid lake agency buildings there is said to be a cave once occupied by the sai'i. Around Pyramid lake there are many rockshelters and in the vicinity of Pyramid island a cave (no. 11, pl. 68), where legend says the "other" people used to live. They are called fish eaters, agai-tai'i.

12.—On the west side of Winnemucca lake, back from a point projecting into the lake there is a cave, in front of which was a village of the ancient people, occupied before the Northern Paiute drove them from the country. Their houses of stone can still be seen.

13.—To the southwest of Perth there is a cave or perhaps more properly a concave cliff which is easily seen from the railroad. It is understood there are pictographs there, some of them crudely resembling letters of the alphabet. The name of the place is tohateka.

14.—A few hundred feet northeast of the station buildings at Toy there is a village site, called otigadutU, where Natches was born. The gravel ridge shown as a dotted area on plate 1 is also called otigadutU. On both sides of the ridge